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IN
HISTORICAL AND POLITICAL SCIENCE
HERBERT B. ADAMS, Editor

History is past Politics and Politics present History. — Freeman

VI

PARISH INSTITUTIONS OF MARYLAND

With Illustrations from Parish Records

By EDWARD INGLE, A. B.

BALTIMORE
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H. B. ADAMS, Editor.

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VI

PARISH INSTITUTIONS

OF

MARYLAND

"The Parish, as we see it in Western Christendom, owes its origin to several causes, and is the final result of several earlier forms. The παροικία of early days was neither a parish nor a diocese, but the community of Christians living within a city or a district, regarded in relation to the non-Christian population which surrounded it. Every such community seems to have had a complete organization, and there is no trace of the dependence of any one community upon any other."—*Hatch, Organization of the Early Christian Churches* (*Bampton Lectures*, 1880.)

"The limits of parishes were probably, in almost all cases, fixed by the previously existing organization. Where the Roman organization prevailed, the Parish was the *pagus*, *vicus*, or *castellum*, with its surrounding *territorium*. Where, as in England, the Roman organization had been almost completely swept away, the Parish was identical with the township or the manor. . . . Between Parishes, as between townships, were frequently tracts of more or less unsettled or common land, on which chapels might be erected without trenching on any parochial right."—*Hatch, "Parish" in Smith's Dictionary of Christian Antiquities.*

"As the kingdom and shire were the natural sphere of the bishop, so was the township of the single priest; and the parish was but the township or cluster of townships to which that priest ministered. . . . The parish and the township, have existed for more than a thousand years side by side, identical in area and administered by the same persons, and yet separate in character and machinery. . . . The parish, then, is the ancient *vicus* or tun-scipe regarded ecclesiastically."—*Stubbs, Constitutional History of England.*

"The earliest records which we have of the proceedings of Parliament, find *Parishes* treated as the known and established integral subdivisions of the *hundred*. . . . It is decisive of the point as to the identity of the *Parish*, as an Institution, with the *Tything* of freemen and their tythingman, that the existence of a separate constable is an unquestionable criterion of the separate recognition of a Parish."—*Toulmin Smith, The Parish.*

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PARISH INSTITUTIONS
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Before the last years of the seventeenth century but few Church of England ministers had been attracted to the colony planted by Lord Baltimore on the shores of the Chesapeake. Those who had ventured to take up an abode there were supported mainly by voluntary contributions, with now and then a legacy, or by the produce of their farms. Frequent complaints were made to England of the low state of morality and religion in the Province. Movements were started with a view of checking these evils, and the result was the passing in 1692 of an "Act for the Service of Almighty God and the Establishment of the Protestant Religion" in Maryland.† Agreeably to such provisions the justices and freeholders of

*In the library left by the late Bishop Whittingham to the Diocese of Maryland, there is a rare collection of materials illustrating the social, civil and religious history of the Province and State of Maryland. Copies of manuscripts found in English libraries, original parish records, parish histories, a remarkable collection of Maryland laws and documents, the diaries, letters and sermons of early Maryland clergy—these, if properly handled, could be made fresh and interesting sources of knowledge upon many points of our history. From such materials in part has been drawn the following paper upon the Parish Institutions of Maryland. Bacon's "Laws" have been the basis; but inasmuch as one must not believe that measures succeeded, simply because enactments favoring them are to be found in the statute books, every point made in this sketch has been verified, it is believed, by concrete examples.

†Bacon, 1692, Chap. II.

each of the ten counties divided their respective counties into parishes, varying in size according to their number of taxables.* A fine of one hundred pounds of tobacco was imposed upon Sabbath-breakers, and was to be used for the benefit of the poor of the "Parish, City or borough" where the offence should be committed.

In the newly settled country, a meeting of all the inhabitants of a parish in Vestry was well nigh impossible. This probably was a reason for the adoption of the representative system of Select Vestries, a usage that had already sprung up

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*All males and all female slaves of the age of sixteen years and over were taxables, except the clergy of the Church of England, who had benefices in the Province, paupers, and disabled slaves. Bacon, 1715, Chap. XV, 5.

Within four years the counties had been divided into thirty-one parishes, (Historical Collections of the American Colonial Church. Maryland, p. 13). At first the parishes were contained within the limits of the county; but later, as the number of counties and parishes increased, some parishes lay in parts of two and even three counties. The hundreds were not of necessity integral parts of the parish, although they were made the basis of the new division. It is probable that the hundreds had been laid out according to natural boundaries, *i. e.*, the rivers and their tributaries, and the parishes were subject to the same idea, as may be seen from such of their names as Herring Creek, Middle Neck, South River, &c. In the Records of Baltimore County Court, 1692, fol. 338, is the following: "We do think fit to order that one parish be in Spesutiæ hundred and another in Gunpowder river hundred." In the same, 1693, fol. 126: "We, the vestrymen for Patapsco hundred, met together at the house of Maj. John Thomas." The word "hundred" was used here not for "parish" but simply to designate the parish until a proper title had been given. Thus in the June Court, 1693, fol. 115, it is shown that "the vestrymen of this parish of Gunpowder hundred" had agreed to build a church on Elk Neck, Gunpowder river, and to call the parish Copley (later St. John's). As population became denser, the number of hundreds in the *county*, without regard to parish bounds, became greater, so that frequently one hundred was in two parishes. So much confusion resulted from this, that finally the County Courts were empowered to lay out anew the hundreds in such a manner that no hundred should lie in more than one parish. When a new parish was to be erected in an old one, the consent of the incumbent was obtained, and then a petition was sent to the Assembly for an Act enabling the new parish to be made.

from other causes in England.* By Vestry was usually meant the house or room where parish meetings were held; but the term was frequently used to denote not only the place of meeting, but also the assembly itself, and the members taken collectively. The freeholders chose the Vestry, which was a corporate body for the holding and disposal of church property and the acceptance of bequests.† The Act of 1692 with some later ones had the effect of organizing Vestries, of building more churches, and of bringing a number of clergy into the colony, but there was still felt a need of further legislation in regard to ecclesiastical matters. Accordingly, in 1702, another Act became the law; by which the Church of England was more firmly established in the Province.‡

As an institution of Englishmen the parish system of Maryland was based upon the parish laws and customs of the mother-land, but there were various modifications to suit the new conditions. The materials for a reconstruction of this system are meagre, but the laws on the subject tell what had to be done, and various parish records show what really was done.

The Governor, for the Proprietor, inducted a Minister into a parish. He usually made appointments from nominees of the Bishop of London, and a Vestry was obliged to accept whomsoever the Governor sent. Occasionally he consulted the wishes of parishioners. In the record book of Prince George's parish is a copy of a letter from Gov. Sharpe to Mr. Alex.

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* For a condensed statement of the duties and capacities of English Vestries, consult "A Compilation containing the Constitution and Canons of the P. E. Church in the Diocese of Maryland, &c.," pp. 51–57. The subject is treated at length by Toulmin Smith in "The Parish," and by J. F. Archbold in "Shaw's Parish Law."

† The name Vestry is derived through the French from the Latin *vestiarium*, from *vestis*, a garment.

‡ Bacon, 1701–2, Chap. I. In 1700 an Act had been passed and sent to the King in Council. It was not approved in all its parts, but, having been omitted from the general repeal, was sent back with amendments to Maryland. This former Act amended was the Act of 1701–2.

Williamson, whom he had licensed "to act as curate" until another rector might be appointed, "which step," the letter states, "I conceive would be more agreeable to the Parishioners than if I were immediately to induct that gentlemen." The people thought they ought to have the privilege of choosing their own rector, as they were the ones who contributed towards building churches, and paid the salaries of incumbents. In 1768 one of the parishes refused to receive ministers presented by Lord Baltimore through his Governor, and upon an appeal to English Courts, a decision was given in favor of the parish.* But as a rule Vestries accepted the Governor's appointee, and, when they had done this, they could not rid themselves of him unless he chose to resign. There are, however, accounts of unpopular ministers having been mobbed and locked out of church. In one parish after the death of the incumbent, the long dissatisfied parishioners requested the Governor not to induct another rector so disagreeable to them.

For the support of the clergy, forty pounds of tobacco were levied each year upon every taxable. The Constable of the hundred made a list of the names of all taxables and gave it to the Sheriff. He, after collecting the tobacco and deducting five per cent. as a fee, paid the remainder to the incumbents of the parishes in the county. As there was not an over abundance of prayer-books in use among congregations, every minister had to keep a clerk who acted for the congregation. One can almost see him in his desk below the pulpit, and

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*Coventry Parish, Somerset County. This parish had been contending for its rights for a long time. In 1749 the Vestry had indicted a newly presented rector for breaking into the parish church, the doors of which had been closed against him. The minister was acquitted only by the vote of the chief justice. One of the ministers appointed to the parish declared that he had been threatened with a ducking in a mill pond, and that armed resistance had been made against him. A full history of the troubles is given in Dr. E. Allen's manuscript "History of Coventry Parish."

hear him making the responses in sonorous tones, or lining out the hymns. It is, perhaps, a warm June morning, and while the elders are peacefully dozing, the youths cast longing glances through doors or windows towards their sleek steeds* fastened in a shady spot convenient to the "upping block," or they watch with interest the efforts of a Church Warden to drive some stray dog from the church. Those who are not overcome by the general drowsiness, join in the singing, or patiently hearken to the delivery of the usually prosy sermon, or to the reading of the penal laws of the Province.

Service over, the congregation breaks up into groups, some reading the notices posted at the church door, others discussing the latest bits of news, the prospects of a fine tobacco-crop, and others exchanging friendly greetings. At last the few stragglers disappear and the rector wends his way to the "glebe." In many parishes there were glebe-lands, which the incumbent either occupied or rented. Glebes were generally donated to the parish, but when there was no minister, and the church property needed no repairs, the parish funds could be expended in buying and stocking a glebe. The incumbent did not always insist upon everybody's paying the tax for his support. In 1742, the rector of the parish where Charles-town had been recently laid out, declared that all persons taking up their abode in the new town should be free from such a tax.† He must have been either a man of means, or settled in a wealthy parish. Many of the clergy were poorly compensated for the labor and trouble they were compelled to undergo.‡ The parishes were very large, and the

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* "They are all great horsemen and have so much value for the saddle, that rather than walk to church five miles, they will go eight to catch their horses and ride there, so that you would think the churches looked like the outside skirts of a country horsefair."—"Itinerant Observations in America," Lond. Mag. 1745-6. Reprinted in Coll. Georgia Hist. Soc.

† Bacon, 1742, Chap. XXIII, 18.

‡ Extracts from a letter written in 1711 by Alex. Adams to the Bishop of London, (Hist. Coll. Amer. Col. Ch. Md., p. 63): "For these four

parishioners lived scattered in every direction. The minister was, therefore, obliged to travel about on horseback in order faithfully to discharge his duties to his congregation. The clergy, however, enjoyed certain immunities and small emoluments. They were not taxed and were exempt from militia service. It was quite usual for them to receive a fee for delivering a sermon at the funeral of a wealthy parishioner. If a minister was in the parish, a lay magistrate, who dared perform the marriage ceremony was liable to a heavy fine of tobacco. Banns were published in the parish to which the prospective bride belonged, and her rector received the fee. If there was no incumbent, the Governor granted a license and then any minister could officiate at the wedding.

An Act was passed in 1704* to secure the parishes in the possession of their libraries, which the Rev. Dr. Bray had

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years I alone have served, as a Presbyter of the Church of England, the whole County of Somerset, consisting of four parishes, so that six Congregations are supplied by me, which obliges me to travel 200 miles per month, besides my pastoral charge in my own parish (Stepney), which has a church and chapel, and is near 30 miles in length, and some 16 or 18 miles in breadth, which possibly is a labour that few in America undergo: yet, my Lord, I can't subsist without some assistance, for Tobacco, our money, is worth nothing, and not a Shirt to be had for Tobacco this year in all our County: and poor ten shillings is all the money I have received by my Ministry and perquisites since October last."

"I humbly desire your Lordship to send me a Letter to be chaplain to some man-of-war that comes to convey the Virginia Fleet next year, and after I have got some money by being chaplain aboard to pay my Debts (which are not very considerable as yet), I assure your Lordship I am resolved to return to my Parish as soon as times amend, and I can comfortably subsist among them."

"Our Cloathing, household furniture, Malt, beer, sugar, spice, Coffee, Tea, and such Things generally come from England, and are sold by y^e^ merch^ts^ here at above one hundred ℔ cent. The expense of living here is generally valued doubl. w^t^ it is in England." (Ibid. p. 138). Many of the clergy were for a long time without surplices, and some were compelled to teach in order to gain a livelihood.

* Bacon, 1704, Chap. LVI. Papers of the Rev. Dr. Bray, Lond. 1699, p. 32. For a life of Dr. Bray, see Hawks, "P. E. Church, U. S.," Vol. II, pp. 83–114, and Todd's "Life and Designs of Dr. Bray," London, 1808.

suggested, and at considerable expense, had procured for "the Incouragement and Promoting of Religion and Learning in the Foreign Plantations, and to Induce such of the Clergy of this Kingdom as are Persons of Sobriety and Abilities to accept of a Mission into those Parts." Two-thirds of the books sent to America were bestowed upon the parishes in Maryland. The parish library belonged to the incumbent, who was held accountable for the books to the Governor and Council, and to the Vestry, and had to pay triple cost for any damages. When he removed, he had to deliver to the Vestry the library in as good a condition as possible. As the books were "for the sole Use of the Minister," they were mostly theological and classical works. But at least one collection, it seems, provided against temporal as well as spiritual foes. In it were contained, besides "Catechetical Lectures," "The Lawfulness of Common Prayer," and "The Whole Duty of Man," a book on "Martial Discipline," one on Articles of War, a perspective glass, a pocket compass, and a dark lantern.

The Vestries were required to inspect twice a year the parish libraries, but they must have neglected their duty in this respect, for few if any of the books are known to exist.*

Dr. Bray wrote in 1700 that the Governor of Maryland had caused an Act to be passed whereby free schools were to be established for the propagation of the Gospel, and the

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*The following extract from "Notes and Queries," Oct. 7, 1882, may in some degree explain their disappearance: "I can well remember in 1852 paying my first visit to Beverly and inspecting the noble perpendicular of St. Mary in that town. . . . . In one of the vestries in the north transept was a small library, consisting mainly of goodly folios, chiefly theological, covered with dust, in a most dilapidated condition, and I was then informed, the fires in the church had usually been lighted from this literary source for some time. Thirteen years afterward . . . . a second visit was paid to the same church, then undergoing restoration. The pews had gone and also the small collection in the library had become 'fine by degrees, and beautifully less,' for it was apparently reduced to one book, a copy of the *Hexapla*. John Pickford, M. A."

education of the youth in the Province. These schools were to be for the "instruction of youth in Arithmetic, Navigation and all useful learning, but chiefly for the fitting such as are disposed to study divinity, to be further educated at his Majesty's College Royal in Virginia."* In an Act of 1723,† it is stated that youths were to be educated, so that they might the better serve Church and State. It is probable that for the purpose of looking after the interests of the Church, one minister was a member of the board of seven school visitors in his county. The minister may have occupied this position by reason of his attainments, for there were talented men among the Maryland clergy. One found enjoyment in compiling the laws of the Province, and superintending a manual labor school, another was clerk of the upper House of the Assembly, while not a few kept private schools. Such conscientious laborers were, however, comparatively rare. It was no unusual thing for ministers, who had been disgraced at home,‡ to be sent to America to reform. Reformation did not always take place. Many, removed from the restraints of ecclesiastical superiors, became careless in the performance of their duties, and some, indeed, acquired a bad reputation for scandalous living. Drunkenness was their chief failing, but more heinous crimes were committed by them. One, who had enjoyed his parish during thirty years, had become disabled by age. Refusing the assistance of neighboring clergymen, he authorized his clerk, a convicted felon, to read the

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* Md. MSS. in the Whittingham Library, p. 32.

† Bacon, 1723, Chap. XIX.

‡ In the Hist. Coll. Amer. Col. Ch. Md., pp. 128–129, is a list of the clergy in Maryland in 1722. This was evidently prepared by a Whig. The following are some of the descriptions: "A stickler for the present happy establishment," "A Whig & an excellent scholar & good liver," "An Idiot & Tory," "A Grand Tory & a Rake," "A Whig & a good Christian," "A Whig of the first rank, and reputed a good liver, but a horrid preacher," "Tried for his life in Virginia for shooting a man. Reformed." The story of the notorious Bennett Allen is not worth repeating.

whole service, and generally neglected his other parochial work. The Vestry much aggrieved complained of his conduct, and also accused him of drinking, quarreling, and fighting.* To check evils of this kind "Commissaries" were appointed, one for each "shore." These held visitations from time to time, and investigated complaints from parishes. As they were somewhat ignorant of their powers, they were hindered in their work, and accomplished little good either in correcting abuses, or in reconciling the people in general to the existing Establishment.† The Assembly passed several acts unfavorable to the clergy, and in 1771‡ an especially stringent one, by which every minister appointed to a parish was compelled to swear that he had no "simoniacal contract for his benefice." If he were absent from his parish one month at a time, or two months during the year, he was subject to a fine of ten shillings; if a Vestry or the Church Wardens should complain of a minister, the Grand Jury was to investigate the charges, and if these were sustained the offender was to be tried by a court consisting of three clergymen, three laymen, and the Governor, or, if he was not a member of the Church of England, by the first person on the list of the Council, who was a Churchman. This last provision was most obnoxious to the clergy, who thought that a court composed in part of laymen smacked of Presbyterianism, and should, therefore, be abolished.

But the greatest historical interest centres in the Vestry of which the Minister was "Principal." In every parish six *select* Vestrymen were chosen by the freeholders. Every Vestryman subscribed the test, took the special oath of his office, and the general oaths of allegiance, abjuration and asso-

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* Hist. Coll. Amer. Col. Ch. Md., pp. 130–131.

† The Commissaries were opposed on all sides. In one instance a minister who was preparing to sue the Commissary for damages, was only prevented from so doing by falling in a drunken fit into the fire and burning to death. See Sprague's Annals, pp. 36–37, Hawks, Vol. II, pp. 118–230, Hist. Coll. Amer. Col. Ch. Md., pp. 130–131, and elsewhere.

‡ Hanson, 1771, Chap. XXXI.

ciation,* which were administered at the first election by a Justice of the Peace, afterward by the "Principal." The legal time for elections was every Easter Monday, when the two Vestrymen who had served longest, were dismissed, and others appointed in their place. No one could serve as Vestryman more than one year in three. This law was strangely misconstrued by some, for, in one parish, some members of the Vestry were elected for a period of three years, and actually obeyed the decree of the parishioners, and that too in a town where the law should have been best understood, for County Court was held there. The only qualifications necessary for a Vestryman were, that he should be "sober and discreet" and not a member of the Romish Church. Keepers of ordinaries were excused from acting, and a certain Mr. Caswell was prevented from continuing in a Vestry by reason of his being coroner. Some Vestrymen were not even open professors of religion. They were generally men well known and of good report in the parish. For instance, the inhabitants of Piscataway Parish elected as *foreman* of the Vestry, Mr. John Addison, who was at the time a member of the Governor's Council and Chief Justice of Charles County. In the same Vestry were other prominent men. These were not chosen, it should be remembered, with a view of connecting their civil functions with those of Vestrymen, but because it was believed they would not abuse the confidence reposed in them. Occasionally accidents prevented the holding of elections at the proper time, in which case the old Vestry continued in office, and its acts were approved by the Assembly.†

Two Church Wardens were elected annually in the same manner as the Vestry, but were always reëligible.‡ Their

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* The oath of association was taken during William's reign; the oaths of allegiance and abjuration were used after the accession of George I.

† Bacon, 1760, Chap. VI.

‡ "William Bruce, Churchwarden Elect for Christ Church Parish in Calvert County, appeared, & alleged he was exempted from the Office of Churchwarden, being a Practitioner of Physick, and was excused." (Hist. Coll. Amer. Col. Ch. Md., p. 95).

special duties were to take care of the church linen, "pewter or plate," and to provide bread and wine for the communion. Expenses incurred in procuring the elements were defrayed by parish funds. Sometimes the rector took charge of these matters. An entry in one parish record book states that the Rev. Edw. Butler had given up the "communion furniture." In another we read that the Rev. Alex. Williamson was paid "five pounds five shillings for finding wine for the parish use for over a year." In 1765 the Vestry of St. James' Parish ordered that "persons intruding into other persons' pews should be taken out by force and put in the stocks."* The Church Wardens probably executed this order, for they had to preserve "order in and around the church." When the "Commissary" held a visitation, the Wardens met him, and gave an account of the state of their parishes. At the only two visitations which, it is known, the Wardens attended, they were required upon oath to report at the next visitation the conduct and character of the incumbents, the condition of the parish property, and any infringements of the laws relating to Sabbath-breaking, and other immoralities. Vestrymen and Church Wardens who refused to serve without good excuse were fined one thousand pounds of tobacco.

The "Principal" summoned the Vestry meeting, but, that "nothing might be done unawares," the first Tuesday in each month was Vestry day. At "eleven of the clock, forenoon," the Vestry met, and three constituted a quorum. In some large parishes it was the custom, for convenience, to meet after service on Sundays. Usually there was a small Vestry-house, either adjoining or close by the church. Absent members could be fined. Some Vestrymen, for lack of something better to do, spent their time at meeting in fining their absent

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* An Historical Sketch of Anne Arundel County. By Rev. Theo. C. Gambrall, 1876. Under the tobacco Act of 1728, the Church Wardens were ordered to summon a Vestry meeting to fill vacancies in the number of counters.

brethren. As a rule such fines were remitted at the next meeting.

After a long ride through the wilderness, the Vestrymen did full justice, no doubt, to the provisions for their refreshment. In one parish "a quart of rum and sugar equivalent" and "as much diet as would give the vestry a dinner" was prepared by the sexton, at the expense of the parish. As this custom caused after a time "great scandal," it was abolished, and each Vestryman was required to furnish his own dinner.

The proceedings of the Vestry were recorded in a book by the clerk or register, chosen and paid by the Vestrymen. The register kept also an account of all births, marriages and funerals in the parish. Any one failing to give notice of such occurrences in his family, was liable to be fined. Refusal to make an official entry in the register book was punishable by a fine. A small fee was given the clerk for searching a record, or for giving a certificate. Notices of Vestry meetings, or concerning other parish matters, were sent by the clerk, who also presented at court the pleas of the Vestry.

Vestrymen were the guardians of parish property and the censors of parish morals. If the church buildings needed repairs or additions, the Vestry contracted for improvements. If the Vestry had not sufficient means to pay parish charges, it petitioned the County Court to levy a tax. This tax could not exceed yearly ten pounds of tobacco per poll. As a parish became more thickly settled, or if the church was not convenient to all parishioners, the Vestry summoned them to decide whether a chapel of ease should be built, and if so, where. If a chapel was desired, a petition was sent to the Assembly for an Act authorizing the parish to erect one. Voluntary subscriptions or taxes imposed by the County Court paid for the building of churches and chapels. The sites selected for these edifices were generally near springs or wells, in order to save the trouble of carrying water. The land was, perhaps, given outright by some piously disposed parishioner, and if there was a doubt as to how much had been given, two acres

were surveyed and appropriated for the purpose.* Sometimes the Vestry bought the land. In the laying out of Maryland towns, places were left for a "church, chapel, market-house, or other public buildings." In Annapolis three lots were reserved, one for the use of the minister, one for the sexton and parish clerk, and the remaining one for the Vestry's clerk and the Commissary's clerk.

Before the churches were erected services were held in the court-houses or in private residences. Even when there was a parish church, such places were used for worship, in order to reach every parishioner. The churches were usually built of wood, but some were of bricks or stone. The church at Annapolis, as early as 1704, had a belfry and a bell, but most churches were plain structures devoid of such luxuries.† Besides, in a parish containing at least thirty square miles, a bell would have been of little use for calling together the congregation. The interiors were equally free from ornamentation. For some time many churches were without flooring save the bare earth, and they were not even plastered or glazed. As the parish prospered, floors were made of wood, bricks, or tiles. The pulpit was at one side and the chancel at one end. There were also a reading desk, or "pew," and "a place for the clark to sit in."

The pews were high-backed, with seats around three sides, and sometimes had doors which were locked against intruders.

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* Bacon, 1704, Chap. XXXVIII, and 1722, Chap. IV.

†The Rev. Jonathan Boucher wrote in 1771 an epistle from the old church at Annapolis. It appeared in the Md. *Gazette*, and the following is an abstract:

"And often have I heard it said
That some good people are afraid
Lest I should tumble, on their head,
Of which, indeed, this seems a proof,
They seldom come beneath my roof.
* * * * * *
While I alone, not worth your care
Am left your sad neglect to bear;
Here in Annapolis, alone,
God has the meanest house in town."

The pews were either "built" by individuals, who had obtained the sanction of the Vestry, or bought from the Vestry at public auction or private sale. As they were very large, some of them seven feet by five, few could be built in the church, but, as the congregation grew, galleries were erected, and in them bench pews were placed. In 1774, an Act allowed the Vestry of St. Ann's Parish to build a new church.* By this Act, it was ordered that pews should be made to accommodate the Provincial officers and Assemblymen, strangers, the incumbent, Vestrymen, and Church Wardens. Those who subscribed most towards the building-fund were to have the preference in the choice of pews, and no one subscribing less than twenty pounds sterling was entitled to a choice. No person could have more than one pew. Galleries were to be built, one for the use of parishioners in general, one for servants, and one for slaves. It was the duty of the sexton to keep in good order the church and churchyard, and sometimes to hang the greens in the church at Christmas, Easter and Whitsuntide. He also attended to the digging of the graves, and, if a married man, undertook to keep the church linen clean. One sexton employed himself in teaching school in the Vestry-house. It was not a rare event for a woman to be sexton.

In every parish church in Maryland, the Vestry was obliged to set up a table of forbidden marriages, and to do all that was possible to prevent infringements of such laws. The Vestry of St. John's Parish, Baltimore County, cited one man to appear and explain his marriage with his deceased wife's sister. Another was summoned for uniting himself in matrimony with his late wife's niece. Both failed to justify themselves, so the clerk was ordered to present them to the County Court. Where there was no rector, the Vestry chose a reader, and paid him from the proceeds of the clergy-tax. A committee, consisting of the "principal Vestryman [here

* Hanson, 1774, Chap. XI.

the oldest] and four of his brethren of longest standing," had to render to the Governor an account of all expenditures of the poll tax during a vacancy in their parish, but this law was not unfrequently neglected. The committee was no doubt suggested by the Reeve and four best men who represented the old English town or parish.*

In the year 1728, an Act was passed restricting the excessive production of tobacco.† Although it was disallowed, its provisions were carried out for a space of three years. Each Vestry, having divided its parish into "precincts," appointed for each, two counters, or tellers, of tobacco plants. The counters appeared and signified to the Vestry their acceptance, and the names of those who refused to serve, without good reason, were presented by the register to the County Court. Previous to 1728, the Vestry had been connected in another capacity with the tobacco interest, for Vestrymen and Church Wardens were included among the officers who could arrest persons attempting to "run" tobacco from the Province.‡ Some years later Vestries nominated inspectors§ of the staple. From these nominees, who had to be "able and sufficient planters well skilled in tobacco," the Governor made his appointments. No inspector could vote at the choosing of his successor.‖ It is obvious why the Vestries were concerned in this question. Their main source of revenue was the tobacco, and it was to their interests to see that it did not become depreciated.

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*See "Constables." By H. B. Adams, p. 11.

† Bacon, 1728, Chap. II. As this Act was disapproved it is not given in full in Bacon's Laws, but it may be seen in the Hist. Coll. Amer. Col. Ch. Md., pp. 270–280.

‡ Bacon, 1722, Chap. XVI..

§ An interesting review of the inspection laws of Colonial Maryland is to be found in the Brief of Charles J. M. Gwinn in the case of Turner vs. State of Maryland, U. S. Supreme Court, October Term, 1882. See Note in University Circulars, February, 1883.

‖ Bacon, 1763, Chap. XVIII.

In the young colony inhabited by all kinds of characters, it is not surprising to learn that immorality was prevalent. But means were at hand to restrain workers of iniquity. Persons suspected of immoral conduct were summoned before the Vestry, "to show cause why they should not be prosecuted." Some would promise to marry, others to separate. It is curious to note that a month's time was frequently allowed, in which such arrangements were to be consummated. This may be explained by the fact that, in many instances, the offender was a bachelor with his housekeeper, and, in case of separation, he had to provide himself with a substitute. If the Vestry's summons was disregarded, the guilty parties were admonished by the Minister, or by a deputation from the Vestry. If the evil practices were still continued, information of such a state of affairs was sent to the clerk of indictment at the County Court, where the fact of admonition already given was sufficient evidence to convict offenders. Adulterers and the like were fined, or, in default of fine, could be whipped till the blood ran, but, after 1749, corporal punishment for these offences was abolished. Persons who swore in the presence of a Minister, Vestryman, or Church Warden, were subject to a fine. Any of these officers could commit to the stocks for an hour such an offender who did not pay his penalty, or could appoint, in the absence of a Constable, a deputy Constable to whip the aforesaid. The lashes could not exceed thirty-nine at one whipping.

For certain misdemeanors, penance was done. The Rev. Mr. Wilkinson wrote in 1724, "It has been owned by many that there was a visible reformation on our shore, the sight of one person performing penance struck a greater terror upon all offenders than all the pecuniary and corporeal punishments which the secular courts inflict, as some of 'em have publickly acknowledged."* The following is an account of such a performance: "The fifth day of July last came James Campbell

* Hist. Coll. Amer. Col. Ch. Md., p. 244.

to ye Communion table and asked pardon of Col. Blay and Mr. William Comegys for calling them murderers of ye parish: at ye same place the aforesaid Campbell did condescend to pay what Charge should Increw upon the writ that was served upon him for his fault." * The Vestry of St. Thomas' Parish cited men for running their mills on Sundays. The ecclesiastical censure neither injured the offender in property or person, nor relieved him from further prosecution by the civil authorities. That the excuse of ignorance might not be made, every Minister was required to read from the chancel four times a year the penal laws of the colony.

After Braddock's defeat it was thought necessary to take special measures of defence against the Indians, who in roving bands had come very near the settlements. Accordingly, to pay for an increase in the militia, taxes were laid upon some additional items, among these, "batchelors." The Vestry prepared every year a list of all such delinquents in the parish, who were over twenty-five years old. This list was then fastened upon the church-door, (which, in Maryland, was the usual place for advertising parish business), and when revised and corrected was sent to the Sheriff of the county.† Among the "taxed bachelors" in 1760 were Gov. Sharpe, Messrs. Husband and Love, and the Rev. Mr. MacPherson, rector of St. Ann's, Annapolis. Although the clergy were not legally taxable, yet a number of them appear to have suffered from this imposition upon poor, lone bachelors. The Act continued in force for eight years when it ceased by limitation.

* Old Kent. By Hanson, p. 355. Penance is still done in England:

"An extraordinary scene was witnessed on Sunday evening July 30, at All Saints' Church, East Clevedon, when a man named Llwellyn Hartree did public penance for the seduction of a servant girl, who now awaits her trial for manslaughter. The church was crowded and the vicar having delivered an address on Church discipline, Hartree confessed his sin and promised to take his place in the Assize Court next to the unfortunate girl upon her trial at Wells." P. 126, "Notes and Queries," Aug. 12, 1882.

† Bacon, 1756, Chap. V. Mills were also used as places for advertising such matters.

Many Marylanders no doubt owe their existence to this tax, for it was, to say the least, an incentive to matrimony. Many names appear but once in the list, and it is to be presumed that their owners had resolved to choose the less of two evils. It was perhaps because "misery loves company," or possibly from the belief that "in union is strength" that this persecuted class sought refuge at church in "bachelors' pews."

As regards the parish poor, colonial laws and local records afford comparatively little information. Legacies were occasionally left to the Vestry for the benefit of the poor, by whom were no doubt meant needy ones connected immediately with the parish church. Where there were endowed public schools, the parish had generally the right of sending a certain number of "charity scholars." It was the law that masters of these schools were to be licensed by the ordinary, and were to teach their scholars the Catechism, and were to bring them to church on Sundays and Holydays. The "Charity School" founded by the indefatigable efforts of the Rev. Thomas Bacon was aided in some measure by "collections at the Offertory on Sacrament Sundays." To this school negroes could be sent and taught to "Read and Write and instructed in the Knowledge and fear of the Lord, gratis; but maintained at the Expence of their respective Owners."* After a great fire in Boston (1760) appeals for help were made to Maryland. Gov. Sharpe ordered collections to be made in all the churches, and his proclamation met with a liberal response. Of the amount raised, members of the Established Church contributed five-sixths. These are examples of the church charities of early times, and they differed little in principle from those of the present. The Vestrymen were also the bankers of

* Bacon's "Sermon, &c.," Lond., 1751. The negroes were not neglected in spiritual concerns. As often as was convenient in some parishes they were instructed and catechised, and baptized. Many were communicants in the churches.

the parish and lent money at the rate of four per cent. interest.*

Thus parish life went on, and the parishioners were instructed in the school of liberty by exercising what little local government they possessed and in the interchange of opinions at the Easter elections or in the closer assembly of the Vestry. But, from its beginning, the Established Church in Maryland met with opposition. Romanists and Dissenters very justly considered that it was an injustice for them to be called upon to contribute towards the support of an alien ecclesiastical system, whose evils but not whose goods, they were accustomed to share. Intelligent observers perceived that the clergy were likely to become demoralized by their connection with the civil authority. The ill-feeling was expressed in many ways. In 1763, the salary of the Minister was reduced one-quarter.† This was done under an Act for improving tobacco. Inasmuch as many planters had been wont to reserve the worst of their tobacco for paying the clergy-tax, it is to be hoped that a reduction of the Minister's salary was a premium upon giving him better tobacco. Efforts were made to increase the number of the parishes, and thereby to decrease still further each incumbent's stipend. Then were passed the laws of 1771 already mentioned.

The underlying cause of this discontent was the strong sentiment of the people that the existing parish system was an infringement of their rights as freemen; and this feeling, without doubt, helped to strengthen that opposition to the mother country, which resulted in the American Revolution. The parish had aided the cause of independence in two par-

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* In the "Annals of Annapolis" it is stated that in 1696 Major Edw. Dorsey reported that there was in *Banck*, for building the church at Annapolis, 458 pounds sterling.

† In 1730 it had been decreed that one-quarter of the Minister's salary should be paid in grain or other commodities. The prosperity of the colony, however, had rendered this law in-operative in reducing the value of the livings.

ticulars. It had preserved for its adherents the memories of their old English liberties, and by its manifest evils, had taught its opponents to view with jealousy any attempts of England to interfere with the local affairs of the colonies. Having accomplished these things, it had done its best work, and was no longer needed.

A fair idea of the state of the parishes at the outbreak of the great struggle, can be obtained from a perusal of the following extracts from the writings of a clergyman of Maryland:* "Our churches in general are ordinary and mean buildings, composed of wood without spires or towers or steeples or bells, and placed for the most part (like those of our remotest ancestors in Great Britain) no longer perhaps in the depths of forests, yet still in retired and solitary spots and contiguous to springs or wells. . . . In both Maryland and Virginia there are not six organs; the psalmody is everywhere ordinary and mean and in not a few places there is none . . . at present most of our parishes have two churches in which duty is alternately performed . . . in several parishes there are three. Between the list of taxables as set down in the sheriff's book, and what the incumbent actually receives it is well known there is a wide difference. . . . We have but fourty-four clergy. . . . The utmost that the most able and careful of the clergy in Maryland can expect is to live decently in a private way, and to educate their children in such a manner as that by their own industry and a small portion they may be able to live above contempt when we are gone."

The lack of entries in many record books during the next three or four years, serves to show the blank which then existed in parish life. During the Revolution the Church in

* "A View of the Causes and Consequences of the American Revolution, &c." By Rev. Jonathan Boucher. London, 1797, pp. 232-234. Mr. Boucher was a loyalist and received harsh treatment at the hands of his parishioners. A short sketch of his life is given in Neill's "Notes on the Va. Col. Clergy," p. 29.

Maryland lost considerable ground for various reasons. Many of the clergy considered that they were still bound by their oath to the English government. These, and others from choice, adhered to the royal cause and endeavored to induce their congregations to do the same. Consequently great numbers left the Church, and attached themselves to Methodism, which was just beginning to thrive in America. In the "Declaration of Rights," adopted in the Maryland Convention of 1776, it was ordained that no County Court should thereafter levy a tax upon application of a Vestry, or of Church Wardens. The legislature might, however, impose a general tax for the support of the Christian religion, but each person could denote for what denomination his quota should be expended. The property of the Church of England remained in the possession of the parishes, but even those who stood by the Church were too much occupied with the more momentous questions of the time to give much heed to parish matters. The loyal clergy vacated their livings, and the churches thus deprived of their rectors began to decay. The Ministers who remained, being without an assured salary, had to make great shifts to support themselves.

The attention of the Assembly was called to this sad state of affairs, and it passed a new Vestry Act. In a "*general* meeting," the legal voters of a parish, who had paid parish charges, elected *seven* Vestrymen "for the preservation of the church, care of the glebe, and for the happiness and welfare of the state." Their civic duties were taken away, although the Wardens kept the peace in churches, and could eject from them any disorderly persons.* The names of many of the old members now reappear in the record books, but the titles of "Colonel," "Major," &c., have been added. The members of the Vestry now chose their Minister, and paid him by the subscriptions of the parishioners. Grain was the principal commodity used in payment of such debts. This was col-

* Hanson, 1779, Chap. IX.

lected through personal application by the Vestrymen. The Minister controlled the glebe (which was vested in the Vestry) during his incumbency. When any improvements were made, some parishioners contributed material, others their services. Sometimes the glebe was rented, in which case the lessee agreed generally to improve it.

In 1798,* another Act became the law upon which is based the present existing Vestry system of Maryland; for, later laws referring to the incorporation of religious bodies have the proviso that nothing therein contained shall affect the election of Vestries according to the usages of the Protestant Episcopal Church. Although this Act is easy of access, it may be well to mention the most important features. Eight Vestrymen were elected, the former Vestrymen being the judges of election. All Vestrymen and Church Wardens took the oath of fidelity to the Government, professed belief in the Christian religion, and subscribed to the oath of office. The first Monday in February, May, August, and November was the legal Vestry day. Four members constituted a quorum. The Minister was chairman and collected the votes. If there was a tie he had the deciding voice, unless he was personally interested in the result. The Vestrymen chose the Church Wardens, and "called" their rector. The Vestry was a corporate body, but could dispose of no church property without the consent of both of the Wardens.

At present Vestries are governed by the provisions of their charters, if they have any, which conform generally to the Constitution and Canons of the Diocesan Convention. Parishes still exist as geographical divisions, and there are also "separate congregations" whose Trustees are called Vestrymen. For example, St. Paul's Parish is Baltimore City and a part of Baltimore County. But within this parish are more than two dozen congregations. The power of constituting,

* "A Compilation containing the Constitution and Canons of the P. E. Church in the Diocese of Md., &c.," pp. 73–104.

dividing and uniting parishes is vested in the Convention of the Diocese. Many of the old glebes have been sold, and in some parishes the proceeds have been converted into stocks or bonds. Where there is a glebe, the Minister sometimes farms it, for the country clergy are not the best rewarded individuals. There are eight Vestrymen, four of whom are voted out and their places filled at congregational meeting on Easter Monday in each year. Vestrymen are reëligible and are generally continued in office. Very often the meeting of the congregation consists of the members of the old Vestry, who solemnly reëlect themselves. It is on record that at one meeting in Baltimore the only persons present were the two Wardens, who appointed each other chairman and secretary, respectively, and elected the Vestry. The Vestry elects two Church Wardens either from their own body or from the congregation. The Wardens, if they are not also Vestrymen, cannot vote in Vestry meeting, but can take part in discussions. In city churches, one of the Wardens makes preparations for the celebration of the communion, but in the country it is a matter of convenience as to which of the officers of the church shall attend to such matters. The Wardens may assist at the offertory. They notify the Bishop of the election of a new Minister, and may also certify the election of lay delegates to the Convention, but the Register of the Vestry generally does this. Although the powers of officers of the peace were taken from the Wardens in 1802, nevertheless, as representatives of the Vestry, they still have the ancient right of keeping order in church, and are objects of terror to small boys or other disturbers of public service. The Wardens are also the custodians of the church property.

The parish of Maryland, which was originated here for religious purposes, but which, as an institution by English people, naturally possessed some of the historical features of the old English parish, gradually severed its connection with civil matters, until to-day it exists for the furtherance of ecclesiastical objects alone.

EXTRACTS

FROM THE

PARISH RECORDS OF MARYLAND.*

Prince George's Parish.

Whereas at the Request of the Inhabitants of the Eastern, Branch and Rock Creek, The Reverend Mr. John Frazer did appoint this present day being the 18th day of September 1719, For the said Inhabitants to meet in order to make Choice of a proper place for building a Chappel, and Contributing towards building the same.

And forasmuch as very few of the Inhabitants are met on this Occasion, those therefore present, to prevent delays have thought fitt to Subscribe their Names, and what Sums they are willing to give, and have Nominated the place they think most proper, Leaving Room in said Collum for other of the Inhabitants to Name what place they think more Convenient, that so a proper place may be pitch'd upon by the Majority.

Benefactors Names | £ | s | Tobo in £s | Proper place for build.

December the 3d 1726

Then met the ffreeholders of Prince Georges Parish at the Parish Church at Rock Creek, As is directed by Act of Assembly to Choose Vestry Men, and other Parish Officers, And accordingly they made Choice of the following Gentlemen to be Vestry Men, (vizt) Mr. Nathl Wickham Junr Mr. John Powell, Mr. James Holmeard, Mr. John Flint, Mr. Joseph Chew, and Mr John Pritchett. And for Church Wardens Mr. Caleb Lutton, and Mr. Wm Harbin; and they Qualified themselves for their Places, by taking the Several Oaths as the Act of Assembly directs for Such Officers to take.

After the Election was over, the Gentlemen of the Vestry met, and made Choice of Willm Jackson, for their Register, and appointed to meet again on Fryday the 16th December 1726.

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*These extracts from Maryland Parish Records have been published through the kind coöperation of gentlemen in Baltimore, and, it is hoped, will excite enough interest to bring about a more general movement towards the publication, not only of decaying parish records, but also of many other ancient documents, which if not rescued now will soon crumble to pieces.

Fryday December the 16th 1726

The Gentlemen of the Vestry met according to appointment (all present) and agreed to allow Wm Jackson Eight hundred pound of Tobacco ℔ Annum for being Register, and likewise ordered that a Letter Should be forthwith Sent to Mr. John Bradford desiring the favour of him to meet them at the Parish Church, on the 3d day of January 172⅘ about the land the Parish Church Stands on, to make it over.

Tuesday the 10th January 172⅘*

The Gentlemen of the Vestry according to appointment met all present. And Invested Mr. George Murdoch as Rector of this Parish, he behaving himself well and doing his duty, duely, and truely, as an Incumbent ought to do.

His Induction from his Excellency to the Gentlemen of the Vestry

Maryland ss:

Charles Calvert Esqr. Governour of Maryland, and Commander in Chief &c.

To the Gentlemen of the Vestry of Prince Georges Parish, in Prince Georges County Greeting.

Whereas the Reverend Mr George Murdoch an Orthodox Minister of the Church of England, was sent and Recommended by the Lord Bishop of London and Diocesan of this Province to officiate as such in Virginia or Maryland, I do therefore Recommend and appoint the said George Murdoch to be Rector of your Parish, and direct you to Recieve him as Incumbent thereof, and will you to be aiding and assisting to him, in all things becoming, to the end he may Recieve the full benefits and Perquisites of his Office appertaining, together with the fourty ℔ Poll arising within the Parish aforesaid.

Given at the City of Annapolis this 29th Day of December in the thirteenth Year of the Dominion of the Right Honl Charles Lord Baron of Baltemore, Absolute Lord Proprietor of the Province of Maryland, and Avalon &c. Annoque Domini 1726. And in the thirteenth Year of his Majesties Reigne

Cha Calvert.

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*Until 1752, the 25th of March was observed in England as the beginning of the year. Most European nations had already adopted the reform calendar of Gregory XIII. (1572). The English, always slow to accept outside innovations, had retained the Old Style, but, for convenience in foreign trade, were accustomed to use both the Old and the New Styles between January 1st and March 25th. So January, 172⅘, means that it was in the year 1726, Old Style, but in 1727, New Style. For further information in regard to the change see the article "Calendar" Ency. Brit., Hening's Statutes, Vol. I, p. 393, &c., Mag. Amer. Hist., Vol. VIII, p. 223, also a pamphlet entitled "What New Doctrine is This?" and the Providence "Monthly Reference List" for October, 1882.

The following is a Copy of M^{r} George Bealls
Obligation for his performance of the building the
Vestry House.

Know all Men by these p^{r}sents, that I George Beall of Prince Georges County in the Province of Maryland have agreed with the Gentlemen of the Vestry of Prince Georges Parish, to build a Vestry House 16 Foot long, 12 Foot wide overjetted, an Inside Chimney, the House to be 8 Foot pitch'd plank'd above and below, a plank door to the House, with Lock and key, and Iron hinges, the boards to be all drawn a Small plank Table, the House to be fram'd, and to find All Necessaries whatsoever, and to have it compleated workman like by Easter Sunday it being the 2^{d} day of April next ensuing the Date hereof, and to have for doing the Same, Two Thousand five hundred pound of Tobacco, if not Compleated and finished according to Agreement, to forfeit Five Thousand pound of Tobacco; Just Causes to the Contrary Excepted, As Witness my hand this 10th day of Janry 172$\frac{6}{7}$

Signed before the Vestry Geo. Beall
Witness
W. Jackson Reg^{r}

April the 3^{d} 1727. Being Easter Monday the ffreeholders of the Parish met. According as the Act of Assembly directs to put out two of the Gentlemen of the Vestry, and to Choose two others in their Rooms and likewise two Church Wardens, They thought fitt to put of the Vestry M^{r} Nath^{l} Whickham Jun^{r} and M^{r} John Powell, and Elected M^{r} Will^{m} Harbin and M^{r} Thomas Lucas in their Rooms, and likewise Chose M^{r} John Harding, and M^{r} Grove Thomlinson Church Wardens for the Ensuing year, in the Room of M^{r} Will^{m} Harbin, and M^{r} Caleb Lutton. And they Qualified themselves for their places by taking the Several Oaths as is Directed by Act of Assembly for Such Officers to take.

At the same time the Gentlemen of the Vestry Consented that M^{r} Murdoch should preach to the upper inhabitants of the Parish, every third Sunday, in some Convenient place, they shall appoint.

Sunday the 28th May 1727. After Divine Service the Gentlemen of the Vestry met About Sending for Books for the Use of the Church; M^{r} Jam^{s} Holmeard offered to Send for them if the Rest of the Gentlemen thought fit, and they accordingly accepted his offer, and desir'd he would send for the following Books, (viz^{t}) One Large folio Church Bible, Two Large folio Common Prayer Books, and he Should be paid in Tobacco at 1^{d} ℔ pound.

Tuesday the 15th August 1727.

The Gentlemen of Vestry according to appointment met (all present) to treat with workman about Erecting Pews in the Church, and they

Agreed with M^{r} Mingelde Page to Erect fourteen Pews, and to alter the Desk, and to make it less, and to make a place for the Clark to Sit in . . . . and to pay him Five Thousand Pounds of Tobacco for Doing the Said work.

And likewise agreed to pay M^{r} George Beall Three hundred pounds of Tobacco, for puting up two new Girders in the Church.

And likewise to pay M^{r} Nehemiah Ogden Three hundred Pounds of Tobacco for Iron work for the said Girders.

And likewise to pay M^{rs} Mary Ann Powell Two hundred and fifty Pounds of Tobacco, for a Dyaper Cloth, and two Napkins, for the Communion Table.

And likewise to pay William Jackson One hundred, Sixty Eight Pounds of Tobacco, for a book to Record, the Several proceedings of the Vestry.

Tuesday the 21st November 1727.

At the same time they agreed to pay M^{r} Grove Thomlinson Church Warden Two Hundred and Sixteen Pounds of Tobacco for Wine for the Sacrament, due from Easter to this time.

And likewise to pay Owen Read Three Hundred Pounds of Tobacco, for Digging a Well, and making a back in the Vestry House.

And likewise The Reverend M^{r} George Murdoch agreed to pay the Gentlemen of the Vestry, for the Use of the Parish, Two Thousand Pounds of Tobacco upon Condition that he might Recieve the fourty ℔ Poll, for the whole Year, when but Eleven Months his due, which amounts to the said Sume ℔ Month, which they agreed too.

May the 15th 1729

The Gentlemen of the Vestry, and the Church Wardens of the Parish met, pursuant to an Act of Assembly, to Nominate, and appoint Counters to Count Tobacco Hills &c^{a} in the Several Hundreds in this Parish

And accordingly they Nominated, and appointed, M^{r} Thomas Fletchall, and M^{r} Alexander Magruder to be Counters for Potomack and Minocezsy Hundreds.

And Likewise M^{r} James Beall, and M^{r} Nicholas Baker for the Eastern Branch Hundred

And M^{r} Thomas Lucas, and M^{r} Thomas Lamar, for Rock Creek Hundred

At the same time Orderd that William John Jackson be paid Eight Hundred pounds of Tob^{o} for a Years Salary for being Register, and finding paper &c^{a} for the use of the Parish.

And Likewise Order'd that Grove Thomlinson Church Warden be paid One Hundred, and fourty pounds of Tobacco for Wine for the Sacrament, & his Extraordinary Trouble in fetching it.

And Order'd that no Churchwarden hereafter be paid anything for their Trouble &c^{a}

June 29th 1731

Order'd that the three Hogsheads of Tobacco Rec'eed of the Sheriff on the Parish accompt Be Shipt to Mr. Isaac Milner Merchant in London on the Parish Risque and that the following Goods be Sent for, (for the Produce of the Said Tobacco) for the Use of the Parish Church.

Five Casements three Inches long, and Seven Inches Wide
Five lights Thirty Inches Long and Seventeen Inches Wide
Ten lights Twenty one Inches long and Seventeen Inches Wide
Two lights Twenty Inches long and Eleven Inches Wide.
And a Surplice.

Order'd that Ralph Lannum be Paid Fifty pound of Tobacco for Rolling one of the Said Hogsheads.

Febry the 7 173$\frac{3}{4}$

. . . . Order'd that Summons be Issued for Nehemiah ——— and Wm ——— to appear before the said Vestry on Easter Monday. . . .

Easter Munday March ye 26th 1733

. . . Also Nehemiah ——— and Mary ——— not Appearing According to Appointment to Clear themselves of the Suspition of Fornication were Order'd to Seperate &c.

March ye 31th 1733

Then Benjn Murdoch Clark of the Vestry Pursuent to the Abovesaid Orders Concerning Nehemiah ——— & Mary ——— & William ——— & Grace ——— did Serve them &c.

On Whitsun Munday May ye 14th 1733

Also Neh. ——— Appear'd & Said he was Maried to the Woman that he is Accus'd of Living in Fornication with but could Shew no Certificate nor any other Proof but Said Since the Vestry was not Satisfi'd he was willing to be publish'd And Mari'd Over Again which the Vestry thought fitt to Consider Upon & that providing that the Woman would Goe in A Short Time and swear before a Magistrate that She knows nothing of her Husband being alive. It should be done otherwise to proceed according to Law.

A Coppy of Mary ——— Oath.

Prince Georges County Augst 8th 1733

Then came Mary ——— before me one of his Lordships Justices of the County Court & made Oath on the Holy Evangelists of Almighty God that She had not Seen or heard from her Husband William ——— Either by Letter or Proxsey for this Eight or Nine Years bygone & doth not at this Time Believe he the Said William ——— is Alive Sworne before me Date Above Written

Jos: Chew.

On Munday November the 5th

Then it was Agreed that Nehemiah ——— & Mary ——— should be Presented the Court Ensuing if he be not Married before that Time.

Easter Monday April y° 7th 1735.

Also Agreed with Mr John Bell Churchwarding To Alow him foure hundred & fifty lb of Tobacco for finding Bread & Wine for the Sacrament & taking Care of the Linning and Vessels for the year Ensuing.

May y° 6th
1735

Then Agreed with Bingle Page and Benjamin Perry to Build a Gallery fitting it with Seats as Maney as is convenant and to be done workman like likewise to put Eight good Substantial new Blocks of Locas or Chestnut well Season'd to the Said Church and also to put Six good blocks to the Vestrey house in the roome of those that are alredey there qualefied as the other before mentiond and to have for the Same Six Thousand pounds of Tobacco (makeing good the Wether bording of the Church and the West dore) to have it Compleatly finished by the twenty fifth of December Next on the penalty of Nine Thousand pounds of Tobacco.

Octr 7° 14th
1735.

Then it was agreed with the Revd George Murdock that he Should pay for two years Quit-Rent for the Glebe-land (Viz) Eight Shilings Sterling to Mr William Diggs and be Deducted out of what he owes to the Parish.

Novr 7° 5th
1735

Likewise that Notis Should be given to the freeholders &c And Notes Set up that on the first Tuesday in Decr the Vestrey to meete to agree about the Sale of the Pewes.

Sept 7° 23
1740

At the Same time the Revd George Murdock Brought In the following Account (Viz)

	£	s	
To 10¾ Ells of Holland for a Surplice at 14 Shilings ⁷⁰/₀ Ell	7	— 9	— 0
To Making	1	— 10	— 0
To Thomas Willson for survaying the Chapl Land	1	— 0	— 0
To George Murdock for Commone Truble	1	— 0	— 0
	10	— 19	— 0

which was agreed that he Should have an order on William Murdock Late Shrieff and Acordingly had one for the Sd Sum (Viz 10 pound Nineteen Shilings

Novr yo 18th
1740

. . . and at the Same time Mr. Francis Finn brought a Letter from Mr John Prichard with this Subscription

For the Lay Gentlemen of yo Vestrey of Prince Georges Parish.

Which was orderd to be Recorded & is as followeth

Gentlemen

I Reced a Letter from John Flint who stiles himself Clerk of yo Vestrey and by Your Order requires me to Attend yo Vestry to Morrow to clear Myself of a supition of my living in Adultery I look upon my Answer in writing to be as Sufficient and as clear as if I was before You. And therefore deny the charge, If I could Possibly leave my sickly Negro family and with convenience be absent from my buisness In Attending my Store I would however wait Upon you Gentlemen of the Laity.

But whilst your Rector is there I hope to be Excus'd for that I look upon the Censure to proceed from his malice and Vexatious temper, in the intervales of his want of yo right use of his sences the deprivation of which at some times he is Deem'd to be under in the opinion of Severall of his Brother Clergymen and Severall Gentlemen in this & the Neighbouring County Therefore I do not think proper to Attend Your Sumons whilst he is present.

I am with due Respect Your most
hum Servt.

Novr yo 17 1740 Jno Prichard

And the Vestrey thought fit to Refer their opinion whilst the third tusday in December.

June yo 7
1743

Likewise agreed to lend Samuel magrouder yo 3d Twenty five pound at 4 ℔ Cent ℔ Annum.

And Ninnian Maugrouder Six pound at 4 ℔ Cent do

And John Flint Six pound at 4 ℔ cent ℔ Annum

And John Claggett thirty two pound at 4 ℔ cent do

And all off them to give Security for the payment of the Same to the Said Vestrey with the Intrest due thereon according to their severall Sums and time.

Octobr yo 4th
1748

Then the Gentlemen of the Vestrey met Present . . . .

And did Nominate and Recommend for Inspectors At M^{r} George Gordon^{s} warehouse at the mouth of Rock Creek The following Gen^{t} men (Viz)

Cap^{t} Alexander Maugrouder
Mess^{rs} Josiah Beall
John Clagget
Alexander Beall Son of Will^{m} Beall

Likewise for Bladensburg
Mess^{rs} Samuel Beall Jun^{r}
Nicholas Baker.

Mar y^{e}
27 1749

Then came the folowing Certifiecation

Prince Georges County Decem y^{e} 5th 1748

Mary Land ss^{t}.

I Hereby Certifie that this day Came before me The Subscriber one of his Lordships Justices for the County aforesaid Alex^{r} Beall and Qualified himself by takeing the severall oathes to the Goverment as Alsoe the oath of Inspector and Declard the test & Subscrib'd the same and the oath of Abjuration

Sworne before Jn^{o} Cooke

To the Vestrymen & Church Wardens of Prince Georges Parish }

May y^{e} 12
1751

And at the Same time Orderd that I Should Acquaint his Excellence with the Death of Alex^{r} Maugrouder one of the Inspectors for Rock-Creek Inspecting house and who was the Next Nominated for Inspectors

Likewise to set up notes to Acquaint all the freeholders to meet the Vestrey the first Tusday in June for to Chuse one for a Vestrey man in the Rome of Alex^{r} Maugrouder being Dead, and for any Carpinters that will undertake the Raileing of the Chappel yard and the Chancel to meet at the Same time And place.

July y^{e} 20
1756

Then the Gentmen of the Vestrey met pressent. . . . . .

And after taking the Oath Appointed for that Purpose did Nominate the Batchelors in the Said Parish aged Twenty five years and upwards with the place of abode and Value of there Estate. . . . . .

April y^{e} 18th
1757

Memorandum that John Tyson Bought a Botle Screw of M^{r} Rob^{t} Mundell on y^{e} Parish acc^{t} price on Shiling.

Tusday December 4th 1759

. . . . at Which time the Reverend Mr Clement Brooke Informed the Vestery that the Reverend Mr George Murdock had Imployed him the Said Brooke as his Currate to Officiate in his the Said Murdocks Parrish. The Vestery not being fully Satisfied Concearning the Matter In Dispute between the Reverend Mr Thomas Johnson and the Revend Mr Clement Brooke Thought Proper to Adjorn to the Reverend Mr George Murdocks house on Saterday the Eight Instant In Order to Take Moore fuller Instructions from him the Said Murdock he being very Ancient and Incapible of Attending the Vestery.

June 27th 1768 Att Rcreek Chaple

. . . . att the same Time the Vestry agrees that Messr James Burnes and Edward Villers Harbin do meet at Geo. Town On the 25thday of July in Order to Exspose the Parish Tobacco to Publick Sale and that Simon Nicholls Advertise the Same.

Tusday March 24 1767

Order that Simon Nicholls Purchas at the Cost of the Parish One of the Revd Mr Bacons Body of Law for the use of Said Parish.

St. John's Parish, Baltimore County.*

[July 30, 1739.]

Then did the Reverend M. Bourdillon inform this Vestry that it was his Excellency the Govenors pleasure to Call him to Afficiate in Another parrish and that he did resign Up to his Excellency this parrish. . . .

[July 8, 1740.]

Mr Richard Caswell being Elected a Vestry man last Easter Munday for this Parrish but he being Corroner is not oblidged to Serve in said Office Therefore it is now ordered that the Clerk putt up notes for the Parritioners of said Parrish to meett in the Town of Joppa on the first Tuesday in August Ensuing in order to Chuse a Church Warden.

[May, 1742.]

Ordered notes be put up to employ any person that will undertake to make and bring To Joppa Twelue Thousand bricks†

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*In the extracts from the books of St. John's and All Saints' Parishes, the dates in brackets are merely for the sake of reference and are not a part of the original record.

†Many of the old churches in Maryland were built of bricks brought, it is said, from England. But all bricks used in the Province were not imported, as the following facts

[June, 1742.]

M^{r} William Dallam agreed with the vestry to deliver Twelve thousand bricks at Joppa Town in the parrish Church yard & to be viewed by Two of the Vestrymen who shall be At that time quallified According to Law & if s^{d} Bricks be Approved of by the Two Vestrymen as Afors^{d} to be good & Sufficient then the Vestrymen do agree to pay the said M^{r} Dallam thirty Shillings Currant money ℔ thousand.

[Oct. 4, 1743.]

The Vestry agrees that Superscription should be offered to the Inhabitants of this Parrish in order to Raise as much Money as will Build an Addition to the North-side of the church.

[Apr. 3, 1744.]

Ordered that Summons Issue for Jacob Jackson and his present wife who was Neace to his Deceased wife to show cause if any why they shall not be prosecuted According to Law, for Marrying contrary to the Table of Mariage.

[May 1, 1744.]

Jacob Jackson and his wife appearing According to a summons Issued from the last Vestry returnable here now, and haveing no Legall Defence to make and it fully appearing that they have Married contrary to the Table of Marrage it's ordered that there be an Information made thereof to the Next county Court to be held for Baltimore.

John Leatherbury agrees to do the Brick work of a Vestry house for which he is to have Thirteen shillings ℔ Thousand for Laying the Brick and to find himself Diet and Lodging he is to Begin the said work by the Twentieth of June & have it finished with all expedition

[May 5, 1747.]

The vestry have agreed with M^{r} Walter Tolley to make Twenty thousand bricks to Be merchantable and delivered in the church yard at or upon the Twentieth Day of July next for which he is to be paid thirty Shillings currant money ℔ Thousand.

[June 2, 1747.]

The vestry here present have agreed with James Sage to lay about twenty thousand bricks in Two porches by way of buttments to the church for which they are to Allow him at the Rate of Ten Shillings ℔ Thousand the vestry finding him Accommodations and Attendance the Work to

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clearly prove. As early as 1694, a contract was undertaken by a resident of Kent Island to *make* a certain number of bricks for building a church. Of course these bricks were in quality inferior to the imported ones, but the people were not so ignorant of the resources beneath their feet as some suppose. However, bricks were valuable and the total disappearance of certain old towns may be explained by the fact that, when all the townsfolk sought a more favorable site, they carried the bricks of their houses with them.

begin so soon as the bricks Shall be burned and ready the said James to be paid for said Work three months after finished.

[August, 1747.]

M^r John Day son of Edw^d Appears & declares he keeps a publick house is therefore Exempt from the office of a vestryman and is from this day by the vestry here Present discharged from said office.

[April 11, 1748.]

M^r Thomas Gittings is by the majority of y^e parrishioners here present chosen As a vestryman to Serve in said Office three year's from this date According To Act of Assembly.

[July, 1748.]

Ordr^d that the clerk put up notes to Advertise that the ground in the new Addition to the church Whereon may be built Ten pews 7 feet deep & 5 feet wide is to be sold at said parrish church on the first tuesday in August next at three clock in the Afternoon by Way of publick vandue to the highest bidder or bidders for curr^t or Sterling money.

[April 3, 1750.]

Ordered that publick notice be given that no person presume to break any of the Church ground on any pretents whatever before Applying to the Sexton.

[June 4, 1751.]

Robert Price has an Order on M^r Thomas Sheredine high Sherriff of Baltimore county for the Quantity of five hundred pounds of Tob^o being for his Acting as Sexton for this parish One Year.

[Aug. 4, 1752]

Then was Five thousand seven hundred & ninety Four pounds of Tob^o charged to Mess^r Tho^s Sligh Walter Tolley and John Paca Jun^r They being the surities of M^r Thomas Sheredine in relation To his due performance in his Sherriffs Office.

[Sept. 1, 1752.]

The vestry have agreed that no seats in the Addition shall be Apropriated but all held in common for This reason because their bargain with M^r Walter Tolley relating thereto has not been complyed in By him therefore its agreed what was disbursted by said Tolley on Account of the said work Shall be refuned to him with Interest by the said Vestry.

John Giles Appeared According to his summons from the Vestry for marrying Hannah Scott sister to His late wife Deceased, and being Admonished to put her away has refused to do it therefore the Vestry hereby Orders the Clk. to make Presentment to the grand Jury against the said Giles & said Hannah Scott, as haveing Offended against the Act of Assembly in that case made and provided.

XUM

[March 6, 1753.]

A Dispute ariseing about the boundery between Saint Pauls and Saint Johns parrish, The Vestry have Taken the same into consideration and have Appointed Mess^{r} Walter Tolley and Rich^{d} Wilmott to meet Two parrishoners of Saint Thomas's Parrish to Enquire Into the said boundery and to report the state of the case on or before the first Tuesday in June Next to the said Vestry of Saint Johns, parrish.

[Aug., 1753.]

Then the vestry agreed with M^{r} Roger Boyce to cause to be made Ten or Twelve Benches Ten Or twelve feet lenth One and a quarter Inch thick Fourteen or fifteen Inches broad of white Oak or popler, the said benches to be placed at Nicho^{s} Hutchens and to be by him Kept From the weather for which the vestry have agreed to Allow the said Hutchens One hundred Pounds of Tob^{o} for Every time Church is There Kept, ...

[May 2, 1758.]

The vestry having been informed that Joseph Crook Vestryman of this Parish Aiding Abeted in a Certain Riot commited in the Town of Joppa Easter Monday last & was In church Neither Easterday nor monday. Therefore the Vestry are of Opinion that the Said Jos. Crook Be no longer a member of the said Vestry and hereby Impower the Rector to Call upon him & give Notice hereof to the Parishioners to Chuse a New member In his Room,—*

[Oct. 2, 1759.]

Whereas. the Reverend M^{r} Deans Complained to the Vestry that Peter Carroll and Rob^{t} Price Tenants on the Glebeland have committed great wast on the said lands And have Also Subsett the said lands, And whereas. the said Carroll and Price & The Reverend M^{r} Deans, have Left to the Vestry for Remediing the same And they having Viewed the said lands— Therefore are of Opion that All the former Leasses shall be Revoked and New ones, Granted in their Stead Upon the Terms of the former Leases, Subsetting and was Being Especially Barred.

It is also the Opinion of the Vestry That one Vestryman & the Two Wardens Shall Yearly Examine weather any further Wast or Subsetting shall Be Done on the Glebe lands.

[Sept. 2, 1766.]

Jn^{o} Roberts had an Order from the vestry on Rob^{t} Adair Esq^{r} Sherr. for five Pounds One shilling and tenpence half penny Curr^{cy} Being for

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*Easter occurred this year on the 26th of March. In the absence of any other record of the "riot," it may not be amiss to suggest that it was probably the accompaniment of the Vestry election. At that time there were no "primaries," and consequently riotous spirits had to find vent in parish elections. As the voting was *viva voce*, it was easy to detect one's opponent.

some wood for the Parish use and his Acting as Clk of the vestry one Year Ending July the Fourth.

[Sept. 6, 1768.]

Ordered Jn° Beale Howard Be paid what Cost he is at on Acct. of An Attachment Laid in his hands as a vestryman by Rich^d Johns, if not Recovered of said R^d Johns.

[Aug., 1779.]

Ordered that the Register procure from the Assessors of the several Hundreds in this Parish a List of the Parrishioners Names. That for the future the Vestry meet at the Vestry House to do Business.

[Feb., 1780.]

M^r Worsley Requests the Favour of the Vestry to Collect the last years Sallary due 1^st March & to take such Methods as they think proper for this year.

M^r Rumsey Agreed to take his Hundred. M^r Cowan Agreed to Collect all near him, M^r Jn° Beale Howard to Collect all he could. M^r T. G Howard D°. M^r Tolley being disordered in his feet could not go about.

M^r Worsley proposes that the Gentlemen who are so kind to take this trouble will at the same time make Memorandums how & what each Subscriber will pay for this Year in Cash or produce

The Vestry Agreed with M^r Worsley to Continue Minister, who informed them he had let the Glebe for this Year.

N. B. The following Memorandum was made upon Paper in May last & lest it sho^d be lost is now transcribed into the Vestry Book . . . . .

A Letter from S^t James's Parish was delivered by two Vestrymen of the s^d Parish, to B. Rumsey & J. B. Howard Esq, & afterwards shewn to the rest of the Vestry, who thinking it a Matter which concerned the whole Congregation, as much as themselves, desired M^r Worsley to read it in the Church & take the Sentiments of the whole Parish, that no Umbrage might be given; the Purport of which as appears by the Letter, was to request the Attendance of the Minister of this Parish one Sunday in the Month, at S^t James's Church. It was accordingly done, in a full Congregation & every Person present was unanimous in agreeing thereto; & no Vestry meeting, the Gentlemen of the Vestry were waited upon by M^r Worsley to know if they agreed with the Congregation & B. Rumsey, Esq, Col. A. Cowan, J. B. Howard Esq, T. G. Howard Esq, Major Ja^s Gittings & M^r John Day, severally declared their Assent thereto; M^r Worsley therefore proposed the following Regulations for Divine Service

Monthly — Quod Attestor Rogatus

The first Sunday — at Joppa — Geo H Worsley.

The second Sunday — at M^r Hunters in Joppa Parish

The third Sunday — at Joppa
The fourth Sunday — at S^{t}. James's Church
The fifth Sunday — at Joppa.

Joppa Dec^{r} 11. 1780

Rec^{d} of the Rev^{d} M^{r}. G. H. Worsley Orders for Twenty One Bushels of Wheat being in full for my Sallary from March 1780 to March 1781 p^{r} me

Alexander Gray.

Mess^{rs}	
10	A. Cowan
7	S. Birckhead
4	W. Mashers
21	

[Dec. 24, 1781.]

Hannah Ingram the Sexton appeared and informed the Vestry M^{r}. Phillips protested the Order for seven Bushells of Wheat part of her Sallery due for the Year 1780 and also prayed Payment for the Year 1781.

[June 3, 1782.]

The Register is ordered to write to the Tennants on the Gleib to come and Settle their Accounts at the next meeting of the Vestry.

All Saints' Parish, Calvert County.

Ann^{o} 1704

Viz

July y^{e} 2^{d} This day y^{e} Vestry meett M^{r} Thomas Cocksutt
Then y^{e} Vistry agreed with Tho. Seager M^{r} James Heigh
to be sexton for to take care & look after M^{r} W^{m} Darrumple
y^{e} Church & also to sweep itt & Open y^{e} M^{r} Joseph Hall
Church doors and Windows & to secure M^{r} Jn^{o} Smith att Cocktown
them againe & in y^{e} Winter time to make M^{r} Jn^{o} Smith att Hallerick
fire in y^{e} Vestry & also to cleare y^{e} Spring & doe all things fitting for
y^{e} Said place & in consideration thereof they agree to allow him one halfe
of y^{e} profitts old W^{m} y^{e} Duchman y^{e} Other halfe & after y^{t} to have
y^{e} whole proffits ariseing theirefrom

y^{e} Vestry Adjd till y^{e} next meeting

Jan^{ry} 5th 1710

Resolved that Those p^{r}sons that take up Pews & not ffreeholders, haue the pews no longer then they Continue in the parish, & When they

remoue, or dye, the pew to belong to the parish, to be disposed of by the Vestry.

Or^{dd} Y^{t} M^{r} Wadsworth pay to M^{r} W^{m} Smith Two hund^{d} pound of Tobaco, due from him to the parish for his part of the pew in the porch.

[Nov. 15, 1711.]

. . . . ordred that Tho^{s} Seager burn the Leaues Round the Church and Church y^{d} and at all Times To p^{r}forme his office of Sexton as formerly Takeing noe Notice of What Tho^{s} Hillry forewarneing him to Digg Graues.

[May 8, 1721.]

At a Vestrey met and held at All S^{ts} Parish Church Caluert County the Eight day of May One Thoussand Seven Hundred Twenty one, by the Vestrey men thereunto appointed and authorised being p^{r}sent

M^{r} Thomas Cockshutt
M^{r} James Heighe
M^{r} John Smith
M^{r} Abraham Downe

Ordered that the Clerk of the Vestrey do Enter the Depositions of Charity Whittington, and Naomy Doreing in the Register of All Saints Parish and also to Register the birth of Leuine Bagby who was born in the year of our Lord 1677 as appears by an Old bible, now in the Clerks hands and presented to this Vestrey.

Ordered that Samuel ffowler Sen^{r} be allowed one Thousand pound of Tobacco for his being Sexton and Looking after the Church this Ensueing year.

The Vestrey Ajourns till the 15th of this Instant.

[Oct. 9, 1722.]

It is agreed on by the Vestry that M^{r} Thomas Lingan & partners haue their Choice of the pews in the New porch in Consideration that the pulpit be Removed into their Pew—N^{o} 27.

[Oct 30, 1722.]

Order'd that Samuel ffowler Sexton Wash and Clean the Church and Clear the Church Yard as soon as possible if he doth not Comply he is to be mulct of his wages.

Order'd that M^{r} Richard Smith Merch^{t} haue the fourth part of the Ministers pew he paying to the Vestry two hundred pounds of Tobacco for it.

[May 5, 1724.]

Order'd that Coll. John Smith and M^{r} Sab^{t} Sollers haue Liberty to haue a Small Narrow Window made with an Arch'd Top ouer Each of

their Pews prouided that it doth not Damnify the Church and they to haue it done on their own Cost.

[Nov. 14, 1725.]

The Vestry orders Richard Stallinges Clk. of the Vestry to go to Court to desire the Court to Leuy three pounds of Tobacco ℔ poll on y^e^ Taxable persons of the parish to pay the parish Charges.

[Apr. 11, 1726.]

The Vestry agrees with Martin Wells Carpenter to mend the Upping Block on the South Side of the Church and to put in a good Locust piece at Each Porch door and the Vestry house Door to fend off the water and agrees to pay him two Hundred pounds of Tobacco.

[May 15, 1729.]

Then the Vestry Laid out the S^d^ Parish into nine precincts and Chose two persons in Each precinct to be Counters of Tobacco &c according to the Act of Assembly. . . . . .

Ordered that R^d^ Stallinges Clk. of the Vestry giue to Each and Every of the Counters a Copy of the Order for their being Chosen by the Vestry and a Copy of their Precincts.

[July 4, 1734.]

Ordered that the Necessaries for the parish use that Cap^t^ Joseph Wilkinson was to Send to England for, that the Reverend M^r^. James Williamson doth agree with the Vestry to Send for, and to Charge but Twenty five ℔ Cent Sterling on them from the first purchase of them and to haue Tobacco for the Same at a penny p^r^ pound Sterling Viz^t^ a purple Velvet Cushion a yard Long for the Pulpit with Gold fring. a Large Church Prayer Book, a new Surplice, for a man of midle Stature, a Spade, and a Decent free Stone font for the Church, Ordered that the Reverend M^r^ James Williamson haue an order on M^r^. Gabriel Parker late Sher^r^ for the Ballance that is in his hand due to All S^ts^ Parish in part of pay for the above Necessaries.

The Vestry fines M^r^ William Holland Vestry man and Mr. Roger Boyce Church Warden for their not attending at this Vestry the Sum of fifty pounds of Tob^o^ Each.

[Dec. 3, 1734.]

The Vestry Adjourns for one Hour, then to meet at the House of the Reverend M^r^. James Williamson to View the Library &c.

Then the Vestry did View the Library and found all in order according to the Cattalogue except two Books which were wanting [Viz^t^] the Practical Believer in 8Vo: and Doctor Hornecks Delight and Judgment.

[Nov. 30, 1736.]

This day M^{r} Richard Blake Vestryman Reported to this Vestry that himself and M^{r} James Heighe Church Warden forewarn'd George ——— and Mary ——— not to Cohabit together for the future upon their Penalty as the Law in that Case Provides.

[Nov. 2, 1742.]

Ord^{d} that R^{d} Stallinges Reg^{r} Set up Advertizement at y^{e} Church Door to acquaint y^{e} parishoners of S^{d} parish that they come forthwith to S^{d} Reg^{r} & haue all former & futur Births, Marriages and Burials put on the Parish Records or they will be prosecuted as the Law Directs.

[May 19, 1747.]

Order'd that R^{d} Stallinges Clk. of the Vestry go to M^{r} John Skinner & know if he will undertake the Tarring and find the tarr and workman to Tarr y^{e} Roof and weather boards of the Church and to know his Lowest price and when he Can haue it done.

[Apr. 11, 1748.]

Order'd that the Vestry Clk: draws orders on M^{r} Daniel Rawlings Sher. to pay unto Michall Askew Sexton 1000^{lb} Tob and to Richard Stallinges Vestry Clk 1000 D^{o}

Order'd that the Clk: Sett up Advertisements to give notice that the vestry will Dispose off 7000 and odd pounds of Tobacco in the Sher^{rs} hands for Cur^{t} money to the highest Bidder at All S^{ts} Parish Church on the first tuesday in June next,

[Mar. 6, 1749.]

Order'd that the Absent Gent. of the Vestry appear at the next Vestry to Show Cause why they did not attend at this Vestry and that the Clk of the Vestry giue notice to them.

[Apr. 16, 1750.]

Then the Vestry Chose Mes^{rs} Sam^{ll} Austin and Sam^{ll} Robertson for Inspectors in the Room of M^{r} W^{m} Miller Jun^{r} Deceased to be transmitted to his Excellency with all Convenient Speed. . . . . .

M^{r} W^{m} Hickman Discharg'd from being a Vestryman on acc^{t} of being an Inspector.

[Nov. 5, 1751.]

Orderd That y^{e} Clerk Give Notice to M^{r} John Skinner Sherriff to Give an Acco^{t} of y^{e} Insolvences by Name, and also the Dividend of the Vestry's part of Tobacco.

Addenda.

[1]

Sir:

I should be much obliged to you if you would please to call at M. Andrews before you leave Town this afternoon as a young man & young [woman] are there waiting for you in great Need of your Assistance

I am Sir

Sunday — Your most Ob^{t}

April 28, 65 — * * * *

[2]

Rev^{d} Sir/

Your & Mistr^{s} Deans Company is Desired at the funeral of Doctor Josias Midlemore next thursday being the 20th Instant. It is to hold at S^{t} Georges Church.

If you will be So good as to give notice to Your Congregation that those who are Inclined to Come may know the day & that there will be a Sermon will very much oblige Your's

by order from Mis^{tis} — And^{rw} Lendrum

Midlemore

Saturday 15th 1755.

[3]

To the Gentlemen of the Vestrey of All S^{ts} Parish.

This is to Certifie you That I Assign ouer all my Right and Title of my part of the pew N^{o} 6, which is in partnership with William Wood, unto Thomas Haruey of S^{d} Parish and his Heirs for Euer, and pray that the same may be Recorded in the Records of All S^{ts} Parish, I hauing receiued full Satisfaction for the Same as Witness my hand this 9th day of May 1720

Testes — Robert Sumnar.

Rich. Stallinges.

[4]

This Indenture made this Eleventh day of October In the Year of Our Lord One thousand Seven hundred and Sixty four Between John Clagett of Frederick County and Province of Maryland of the one part Gentleman And The Reverend M^{r}. Alexander Williamson Rector of Prince Georges Parish in the County and Province aforesaid of the other part Witnesseth That the said John Clagett being sensible, how much necessity there is for having a Publick Schooll in the Parish aforesaid, for the

Instruction of Youth; and one Corner of his Land having been deemed Convenient for Erecting the said house upon: He therefore out of Sentiments of Tenderness and Regard for the rising Generation, Hath, given granted aliened Infeoffed and confirmed and by these presents doth freely and clearly give grant alien Infeoff and confirm unto the said M^{r} Alexander Williamson and his Successors for the use of a Publick School for ever All that part of a Tract of Land being part of a Tract of Land called Clagetts purchase lying in the Parish and County aforesaid .....

Signed Sealed and Delivered in the Presence of
Cha^{s}: Jones
Andrew Heigh.

John Clagett.

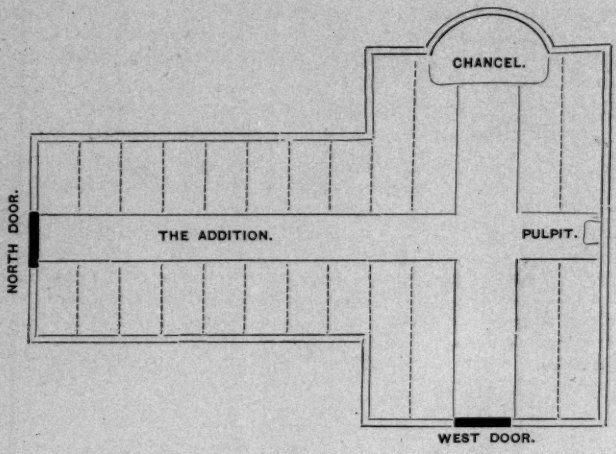
[5]

Maryland ss.

In the name of God Amen I Bevill Granville Rector of the parish of William & Mary in charles County in the province aforesaid do by these presents resign and give up to the Right Honorable the Lord Proprietary all my right title & interest in the said living of William & Mary in the County aforesaid & to all perquisites benefits & advantages thereto belonging. Witness my hand this 25 day of January 1732

Witness.

Bevill Granville



GROUND PLAN

OF THE

OLD PARISH CHURCH

OF

ST. PAUL'S, KENT ISLAND.

From the Rev. Dr. Allen's Manuscript History.

IV. Saxon Tithingmen in America. Read before the American Antiquarian Society, October 21, 1881. By H. B. ADAMS. (Now ready. Price 25 cents.

V. Local Government in Michigan, and the Northwest. Read before the Social Science Association, at Saratoga, September 7, 1882. By E. W. BEMIS, A. B. Amherst College, 1880. (Now ready. Price 25 cents.)

VI. Parish Institutions of Maryland. With Illustrations from Parish Records. Published in abridged form in the Magazine of American History, April, 1883. By EDWARD INGLE, A. B. Johns Hopkins University, 1882. (Now ready. Price 40 cents.)

Old Maryland Manors. Read before the Historical and Political Science Association, March 30, 1883. By JOHN JOHNSON, A. B. Johns Hopkins University, 1881.

Norman Constables in America. Read before the New England Historic, Genealogical Society, February 1, 1882. By H. B. ADAMS.

Village Communities in America—Cape Anne and Salem Plantations. Read in part at a Field Meeting of the Essex Institute, August, 31, 1881. By H. B. ADAMS.

Origin and Development of the Municipal Government of New York City. I. The Dutch Period. II. The English Period. Published in the Magazine of American History, May and September, 1882. By J. F. JAMESON, Ph. D. Johns Hopkins University, 1882; Assistant in History, Johns Hopkins University.

Administration of Berlin compared with that of New York. Two articles in *The Nation*, March 23, 30, 1882. To be revised and enlarged for this series. By R. T. ELY, Ph. D. Heidelberg, 1879; Associate Professor of Political Economy, Johns Hopkins University.

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